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Proceedings at Boston and Cambridge, May 18th and 19th, 1864.

THE Annual Meeting of the American Oriental Society was opened soon after 10 o'clock A. M. on Wednesday the 18th of May, at the room of the American Academy of Arts and Sciences in Boston: the President in the chair.

The minutes of the previous meeting having been read by the Recording Secretary, and approved, Prof. Beck of Cambridge, as chairman of the Committee of Arrangements, reported the titles of the papers already offered, which would be presented to the Society at this meeting, and invited other communications; and also gave an invitation to the Society to re-assemble at his house at 4 o'clock P. M., as well as another, on the part of Mr. Epes S. Dixwell of Cambridge, to a social gathering at his residence after the adjournment for the day. All these arrangements were accepted, with thanks.

The President then called the attention of the Society to its losses of members by death during the year, and, requesting the Corresponding Secretary to read the list of names of the departed, not previously reported, invited remarks from any one by way of respect to their memory. The list of names was read as follows, with appropriate notices, by the Secretary, of the claims of each to the Society's respectful remembrance:

CORPORATE MEMBERS.

Rev. David O. Allen, late Missionary in India.
Admiral Andrew H. Foote, U.S.N.
Rev. T. Starr King, of San Francisco.
Mr. Pelatiah Perit, of New Haven.
Prof. John N. Putnam, of Dartmouth College.

CORRESPONDING MEMBERS.

Dr. J. R. Ballantyne, of London.
Mr. J. Cor, late Dragoman of the French Embassy at Constantinople.

HONORARY MEMBER.

Prof. Jacob Grimm, of Berlin.

Prof. James Hadley of New Haven then gave a somewhat detailed sketch of the life and literary labors of the distinguished Jacob Grimm.

The report of a Committee appointed at the previous meeting to consider the plan of Dr. Macgowan for explorations in Southeastern Asia was now called for; whereupon the chairman of the committee reported that it had communicated with Dr. Macgowan respecting his proposed explorations, and, although without any such specific information as would authorize its pronouncing upon the merits of his plan in detail, had expressed to Dr. Macgowan, in writing, the cordial interest with which the Society regards all attempts to add to our knowledge of eastern countries, and the hope that the United States Government would facilitate the successful execution of his plan by every means in its power. This report was accepted, and the committee was discharged.

The reports of retiring officers, being next in order, were then presented.

1. *Treasurer's Report.*

The Treasurer's receipts and expenditures for the year 1863-4 had been as follows:

RECEIPTS.					
Balance on hand, May 17th, 1863,	-	-	-	-	\$458.93
Members' fees: 2 life-memberships,	-	-	-	-	150.00
ann. assessments for the current year,				370.00	
do. do. for previous years,				55.00	575.00
Sale of the Journal: abroad,	-	-	-	-	100.16
at home,	-	-	-	-	21.00
					121.16
Donation,	-	-	-	-	40.00
					736.16
Total receipts of the year,	-	-	-	-	1195.09
EXPENDITURES.					
Paper and printing of Journal (vol. viii, Part 1), Proceedings, etc.,	-	-	-	-	\$698.23
Expenses of Library and Correspondence,	-	-	-	-	46.51
					744.74
Balance on hand, May 18th, 1864,	-	-	-	-	450.35
					1195.09

Exclusive of the balance on hand, a draft for £158,14,8, received from Hon. C. W. Bradley, as a donation to the Society from eight American merchants in Shanghai, for the purchase of a fount of Chinese type, had been deposited with Messrs. Baring, Brothers & Co. for collection.

This report, having been duly audited by Rev. C. R. Hale of Newport and Rev. F. W. Holland of Cambridge, was subsequently accepted.

2. *Librarian's Report.*

The Librarian laid before the Society the names of donors to the Library for the year, which, together with the titles of the books presented by each, will be found appended to this report of proceedings. The present total number of printed titles in the Library is 2490; the increase for the year, 84; the present total of manuscript titles, 119; the increase for the year, 1.

3. *Report of Committee of Publication.*

This Committee had only to report that it had finished the printing of Vol. viii, Part 1, of the Society's Journal, and had laid copies on the table, for distribution to the members.

4. *Corresponding Secretary's Report.*

The Corresponding Secretary communicated the names of the following gentlemen, who, by acceptance of their election, made at the last meeting, had become Corporate Members:

Mr. John Carter Brown, of Providence, R. I.
 Mr. Joshua Coit, of New York.
 Rev. George R. Entler, of Meredith, N. Y.
 Mr. J. Willard Gibbs, of New Haven.
 Mr. William H. Hale, of Albany, N. Y.
 Mr. James Lenox, of New York.
 Rev. John Lillie, D.D., of Kingston, N. Y.

Prof. Lewis R. Packard, of New Haven.
Mr. Augustus R. Street, of New Haven.
Rev. Thatcher Thayer, of Newport, R. I.
Mr. Addison Van Name, of New Haven.
Mr. Francis Wayland, Jr., of New Haven.

He also read a letter of acceptance of Corresponding Membership from

Prof. Friedrich Spiegel, of Erlangen, Bavaria.

In the general budget of correspondence during the past half-year, which was presented, and read so far as was deemed worth while, the most interesting item was the announcement from Hon. C. W. Bradley, the Society's indefatigable friend and benefactor, that, at his solicitation, eight American merchants, residents of Shanghai, had contributed the sum of 525 taels, or about \$680, for the purchase of a fount of Chinese type for the Society, no such fount being hitherto anywhere to be found upon the western continent. The sum was transmitted by Mr. Bradley in the form of a draft on London, at six months' sight, for £158,14,8, which, as had been already announced by the Treasurer, was in the hands of Messrs. Barings for collection. The matter of purchasing the type had not yet been arranged, and would probably be deferred until the return to this country of Mr. Bradley, who was now in Europe, on his way home. The names of the liberal donors would be later presented by the Directors, in order to their election as Corporate Members for life of the Society.

5. Report of the Directors.

The Directors reported that they had fixed upon New York as the place for the semi-annual meeting in October next, and had appointed Prof. J. J. Owen of New York, and Prof. W. H. Green of Princeton, with the Corresponding Secretary, to be the Committee of Arrangements, leaving the day for the meeting to be determined by them on consultation. They also nominated for election into the Society, as Corporate Members, the following gentlemen, to whom the Society is indebted for funds to purchase a fount of Chinese type, as noticed in the Treasurer's report and in the correspondence read, namely :

Mr. Edward Cunningham, of Shanghai.		
Mr. George B. Dixwell,	"	"
Mr. William Endicott,	"	"
Mr. Frank B. Forbes,	"	"
Mr. Henry Leighton,	"	"
Mr. E. M. Smith,	"	"
Mr. George W. Talbott,	"	"
Mr. J. F. Twombly,	"	"

and, for election as Corresponding Members, the following :

Prof. G. I. Ascoli, of Milan.
Rev. Daniel Bliss, of Beirut.
Prof. Cotton Mather, of London.

These nominations were afterwards acted upon by the Society, and the persons named unanimously elected to membership.

All reports having been disposed of, a Committee consisting of Prof. F. H. Hedge of Brookline, Rev. C. H. Brigham of Taunton, and Mr. J.

S. Ropes of Boston, was appointed to nominate officers for the ensuing year: on their recommendation, the Society re-elected its whole board of officers, as follows:

<i>President</i> —Prof. EDWARD E. SALISBURY,	of New Haven.
<i>Vice-Presidents</i> { Prof. CHARLES BECK, Ph. D.,	“ Cambridge.
Rev. WILLIAM JENKS, D. D.,	“ Boston.
Pres. T. D. WOOLSEY, D. D., LL. D.,	“ New Haven.
<i>Corresp. Secretary</i> —Prof. W. D. WHITNEY, Ph. D.,	“ New Haven.
<i>Secr. of Classical Section</i> —Prof. JAMES HADLEY,	“ New Haven.
<i>Recording Secretary</i> —Mr. EZRA ABBOT,	“ Cambridge.
<i>Treasurer</i> —Prof. D. C. GILMAN,	“ New Haven.
<i>Librarian</i> —Prof. W. D. WHITNEY,	“ New Haven.
Rev. RUFUS ANDERSON, D. D.,	“ Boston.
Mr. J. G. COGSWELL, LL. D.,	“ Cambridge.
Prof. W. H. GREEN, D. D.,	“ Princeton.
Prof. J. J. OWEN, D. D.,	“ New York.
Prof. A. P. PEABODY, D. D.,	“ Cambridge.
Dr. CHARLES PICKERING,	“ Boston.
Prof. JOHN PROUDFIT, D. D.,	“ New Brunswick.

The Society then attended to the reading of papers presented, of which the following brief abstracts are given: the first eight papers having been read on Wednesday, morning or afternoon, and the others on Thursday, May 19th.

1. Saracenic Remains of Constantinople; by Mr. John P. Brown, Interpreter to the United States Embassy at the Ottoman Porte.

Under this title Mr. Brown communicates some historical notices of three ancient mosques at Galata, translated from the Turkish. The oldest which he mentions, named Arab Jiamissy, is said to have been built with the booty taken by the Muslims in their conquest of “ten cities in the country of Room,” under Maslamah, whom his father, the Khalif ‘Abd al-Malik, sent to invade the Byzantine empire in the 66th year of the Hijrah. But when, after several years, Maslamah had been recalled by the Khalif ‘Umar Bin ‘Abd al-Aziz, the Greek emperor occupied Galata, and this mosque became a Christian church. Long afterwards, Sultân Muhammad II., on his taking of Constantinople, in A.H. 857, restored it to its primitive use. Another edifice spoken of, partly of early Muslim origin, is the mosque called Kurshunli Mahsen, or the Leaden Magazine, erected by the Grand Vizier of the Sultân Mahmûd I., in A.H. 1066, over a vault in which the Maslamah above named is said to have buried the remains of several eminent Muslims and much valuable property, before leaving Constantinople at the call of ‘Umar II., “pouring molten lead into the locks, so as to prevent their being opened—which circumstance gave name to the edifice still existing there.” The third edifice of which this paper contains notices is the mosque of Abû Aiyûb, so called from one of the Companions of the Prophet Muhammad, who accompanied an expedition of the Muslims against Constantinople in the reign of Mu‘awiyah, and died there, and was buried on the spot where this mosque stands, near the head of the Golden Horn, towards the middle of the 52d year of the Hijrah. The mosque, however, dates from the reign of Muhammad II., who discovered the spot through “the holy powers” of a Der-vish shaiikh. Here the Ottoman sovereigns are accustomed to gird on the sword, at their accession.

Of these edifices, the first named must be the most interesting to the antiquary; and it is to be regretted that our correspondent has not given us any architectural description of so early a specimen of the building-art of the Muslims. The mosque of Abû Aiyûb, being not later than the fifteenth century, might also well deserve to be studied architecturally as well as historically.

2. Manetho's Autograph in the Royal Museum at Turin ; by Prof. Gustav Seyffarth, of New York.

This paper commences with a notice of Manetho's Egyptian history, written by him in Egyptian and subsequently translated into Greek, and of the extracts and excerpts made from it by authors of the first three Christian centuries, and which have long been supposed to be the only extant remains of it. Dr. Seyffarth then proceeds to describe his examination and arrangement, in 1826-7, at Turin, of the famous papyrus containing a list of the Egyptian kings, and gives a succinct account of its contents, comparing them with the extracts from Manetho. He maintains that this papyrus is Manetho's history itself, and the author's autograph copy, founding his opinion on the agreement between the contents of the two works, the character of the hieratic letters in the papyrus, agreeing with that usual at Manetho's period, and the alterations made here and there in the text, which he claims to be such as an author, and not a copyist, would make. Dr. Seyffarth exhibited to the Society his original copy of the document, with Champollion's (autograph) attempts at giving the phonetic value of the characters interlined in pencil, and went on to expose the principles of his own method of reading the hieroglyphs, understanding each character to express phonetically the consonants contained in the Egyptian name of the object which it represented, and he held that Champollion's method, which regarded the characters as variously phonetic, ideographic, determinative, and so on, could lead to no satisfactory interpretation of Egyptian texts. These views he illustrated by a number of examples. Finally, he inquired what were the benefits derivable from this ancient document, and stated them to be the following: 1. the confirmation of the key to the astronomical monuments of the Greeks and Romans; 2. the reconciliation of Egyptian and Scriptural chronology; 3. the confirmation of Josephus's view that the Hyksos, or shepherd-kings, were the same with the Israelites, who occupied the land of Goshen, and governed it, under the kings of Lower Egypt; 4. its bearing on the question of the true explanation of the hieroglyphs.

3. Explanations by Prof. Lepsius, of Berlin, with reference to a criticism on his Standard Alphabet by Prof. Whitney.

This communication was a letter from Prof. Lepsius to the Corresponding Secretary, containing detailed explanations respecting points in the former's Standard Alphabet, or in the phonetic theories on which it is founded, touched upon by the latter in his paper presented to the Society two years and a half ago, and published in Vol. vii., No. 2, of the Society's Journal. The letter was read by the Secretary, with accompanying comments, criticisms, and explanations of his own; all are to be published together in the next Number of the Journal, and the matter is so much one of details that no satisfactory account can be given of it here, by way of anticipation. Regret was expressed that there were not more gentlemen present at the meeting to whom the question of such an alphabet had been a practical one, that they might have aided in estimating its character and value.

4. On the Jewish Ban; by Rev. Charles H. Brigham, of Taunton, Mass.

The facts of Mr. Brigham's paper were in large measure furnished by Rabbi Wiesner, a German Jew. The history of the Ban commences in the century just preceding the advent of Jesus. No mention is made of it in the Hebrew Bible, nor is there any statute of Moses which seems to enjoin or authorize it. It was the necessary resort of a ruling class, deprived of all civil and secular jurisdiction. The ban began when the Roman power had deprived the Jews of the privilege of administering all penal law. In the Rabbinical age, its use was not very frequent or general. In the time of the Amoraim, from the 2d to the 6th century, it was much more general and formidable. In the subsequent age of the Gaonis, its power still increased; but since the beginning of the 13th century, the age of Maimonides, it has been steadily declining, until in the civilized states of Europe it is hardly used at all, or recognized as legitimate.

The various forms taken by the ban in the course of its history were described: the *Nesifah*, or temporary ban; the *Nidui Schamta*, or lesser ban; and the *Cherem*, or greater ban. The list of offences, ecclesiastical, moral, and social, punished by

these several kinds of excommunication, fixed in the 3d century at twenty-four, was enlarged in later ages. An account was given of the method of administering the ban; of the persons authorized to use and apply it; of the reach and degree of its influence and binding force, sometimes partial, sometimes universal; of its effect in the ordering of scrupulous consciences; of the most eminent subjects of the punishment, from Akabiah in the time of Herod the Great down to Rabbi Frankl, the living traveler and poet; of the difficulties attending the administration of the ban; and of other collateral questions. The arguments of Mendelssohn against the ban were stated.

5. The Historical Accounts of the Death of Claudius; by Prof. George M. Lane, of Cambridge.

After discussing the authorities on this subject, Prof. Lane spoke of the erroneous ideas of some writers that the emperor died at Sinuessa, and more particularly of Mr. Merivale's notion that before his death he was in a decline, and was sent by Agrippina to Sinuessa. The source of this error was an interpolation in the text of Tacitus, resting on no manuscript authority of any weight, and the true text was confirmed by the independent testimony of Dion. He thought furthermore that, in consequence of his preconceived theory of the decline of Claudius, Mr. Merivale had misinterpreted the language of Tacitus, and had unnecessarily questioned his statements.

6. The Place of the English among the Indo-European Languages; by Prof. Rudolph L. Tafel, of St. Louis.

The author of this paper, first assuming the well-established principle that the history of a language is the counterpart of the history of the people who speak it, directs attention to the fact that, as Europe is now parcelled out among nations, the Teutonic occupy the northern side, and the Romance the southern, while the Slavonians, Lithuanians, and descendants of Finnish or Tatar tribes, lie in the rear. He then unfolds the characteristic points of difference between "the modern dominant nations," the Teutonic and the Romance:—the former representing, in general, the Greeks of the ancient world, explorers in new regions of thought, having a tendency to divergence, intellectually and civilly, colonizers; the latter representing the Romans, systematizers, organizers, precise in defining and practical in applying given ideas; but he regards each of these families of nations as providentially destined, by separately developing its distinctive peculiarities, to work out a higher perfection of the race. The physical conformation of Europe is next adverted to, as indicating a divine intention that Great Britain should "invite the two most highly gifted representatives of the Indo-European family, the German and the French, to transfer thither their individual excellencies, and to constitute a nationality which should possess the depth of the one and the external graces and aptitude of the other;" and the English language is spoken of as an exponent of this combination of nations. Certain "conditions under which the marriage of the German and French languages in Great Britain became effected" are then specially considered: such as that it took place on Celtic ground, whereby the Anglo-Saxon is believed to have been first broken up, and rendered more receptive of French elements; that the French language was brought to England, not by the romanized Gauls, but by the Normans, a people more akin to the Anglo-Saxon, "in whom the native German and Gothic genius had not yet been completely drowned by the French spirit;" and that the amalgamation was wrought out between nations which maintained for some time the attitude of mutual hostility, preventing one from being completely overborne by the other.

In a digression from his main subject, the writer takes occasion, here, to show the danger of generalizing from particular cases, in respect to the mutual influence of nations brought into contact with each other, as conquerors and conquered. "A unique example," he then goes on to say, "in the history of languages is furnished by the English. For while, in all other countries, whenever one people were suppressed by another, either the conquerors adopted the language of the conquered, or the conquered that of the conquerors, in England such is not the case. For it can neither be said that the Anglo-Saxon language was superseded by the French, nor that the French was superseded by the Anglo-Saxon; but both entered into a

new combination, and produced a new language, as the expression of a new people." So that the English, and their descendants in America, however they may pride themselves in the name, are no more Anglo-Saxons than Normans; just as water is neither oxygen nor hydrogen. In the last part of his paper, our correspondent shows the history of the Indo-European race to have been a history, first, of disruption into nations and tribes, "to set free the hidden energies and powers of the race, and, by separating each from another, to develop its innate character and faculties, so as to enable it to perform the functions allotted to it in the general advancement of the race," and then of consolidation, "each tribe contributing for the general good the riches it had acquired during its separate existence;" and comes back to his subject with the remark that a consolidation of all the separate nationalities and languages included under the name of Indo-European may be said to have begun in England, and to be actually in the process of being carried out, on a large scale, in the United States of America. He concludes with an intimation of the probable glorious future, of extension and influence, in reserve for the English-speaking people and their language.

7. Critique on a Text of Thucydides (i. 22); by Prof. William W. Goodwin, of Cambridge.

Prof. Goodwin remarked that the sentence *οσοι δὲ βουλήσονται ἔσεσθαι ὠφέλιμα κρῖνεν αὐτὰ ἀρκούντως ἔξει* is given up by Krüger as hopeless. It is commonly pointed with a comma after *ἔσεσθαι*, and rendered, 'I shall be well content, if so many as shall wish, etc., judge my work to be profitable.' But Dionysius Halic. (Art. Rhet. xi. 2, p. 398, R.) quotes this sentence as signifying (what is not to be found in that rendering) that "History is Philosophy teaching by examples." To obtain this sense, we must put the comma after *κρῖνεν*, and interpret τῶν μελλόντων *ἔσεσθαι ὠφέλιμα κρῖνεν* 'to draw useful inferences with regard to future events.' Here *ὠφέλιμα κρῖνεν* (*ὠφέλιμα* as cognate accusative) may be considered equivalent to *κρίσεις ὠφελίμους κρῖνεν*; comp. *κρίσιν κρῖνεν* (Plato, Rep. II. 360 E) and *δικαίαν κρίσιν κρίνατε* (John, vii. 24). The text of Dionysius, which has been regarded as corrupt, seems to want only the word *κρῖνεν* to complete the construction, although, as it stands, there can be no doubt as to the meaning.

8. Notice of Sulaimān Effendi's Book of First Ripe Fruit, disclosing the Mysteries of the Nusairian Religion (كتاب الباكورة السليمانية في كشف أسرار الديانة النصيرية), with Extracts; by Mr. Edward E. Salisbury, of New Haven.

This tract, lately printed at Beirût, was introduced with some remarks on the interesting character of its contents, and its origin and trustworthiness; and an abstract of sixty pages of the advance sheets, sent to this country through the courtesy of Dr. Van Dyck, missionary at Beirût, was laid before the Society. But the impossibility of reading the whole paper obliged the writer to limit himself to a statement of some of the points of special interest in the tract, with illustrative extracts, although he could not in this way do justice to the abundance of original documents and valuable explanations contained in it, relative to the rites, doctrines and history of the Nusairis. The work is divided into sections: of which the first describes the author's initiation into the mysteries of this sect, and embraces what purports to be a complete Nusairian prayer-book, with important explanations and historical notes; the second is chiefly an enumeration of some of the principal fêtes of the sect; the third gives a detailed report of the ceremonies observed, and the liturgical forms used, on those occasions, and includes some statistics of the sect; and the fourth, of which only the commencement is contained in the sheets as yet received from Beirût, treats of the Nusairian doctrine of the Fall.

1. It was observed that this tract first gives us some distinct statements respecting the historical origin of the sect of the Nusairis, showing that it sprang up, not later than A. D. 873, which was in the time of the Abbaside Khalif Mu'tamid-'ala-Allâh, under the influence of Abû Shu'aib Muhammad Bin Nusair al-'Abdi al-Bakri an-Numairî, from whom, evidently, the sect derives its name; and that it represents

one of those associations of rebels against the ruling power, all either really or pretendedly partizans of the descendants of Muḥammad through 'Alī, which so much disturbed the later Abbasides. A controlling influence in the development of its doctrine, however, was shown to have come from Persia, through al-Khūsaiḇī, who first reduced the Nusairian prayer-book to its present form; and the opinion was expressed that the Sabian elements of the religion were thence derived. Evidence was also given to show that some acquaintance with Greek philosophy contributed to mould the religion of the Nusairis, and that Christian doctrines and forms, and the Old Testament Scriptures, as well as Cabbalistic speculation, had all been borrowed from, while at the same time the profession of Islām was maintained; all the peculiarities of the Muhammadan system, however, together with the historical facts on which it rests, were travestied and perverted by figurative interpretation and misapplication.

2. Special notice was taken of the doctrine of the supreme divinity of 'Alī, and of the Nusairian Trinity, as set forth in this tract. As to the latter point, it was remarked that no doctrine of a Trinity is here explicitly laid down, except in a note which the author appends to one of the forms of the prayer-book. In that form we read as follows: "I testify that my sovereign is the Prince of Bees [i. e. of the angels], 'Alī, who produced lord Muḥammad out of the light of his essence, and called him his Expression, his self, his throne, and his seat, and named him with his own attributes; who is connected with him, not separate from him, nor yet veritably connected, while not widely separate—being connected with him by virtue of light, separate from him by manifested presence, so that Muḥammad is of him like as the soul's feeling is of the soul, or as rays of the sun are of the sun's disk, or as the gurgling of water is of water, or as ripping comes of sewing, or as the lightning-flash is of lightning, or as sight is of the seer, or as motion comes of rest. . . . I also testify that lord Muḥammad created lord Salmān out of the light of his light, and appointed him to be his Communicator, and the bearer of his revelation. . . ." On which the author observes that to the leaders of the Nusairis 'Alī, Muḥammad, and Salmān are "their most holy Trinity;" and in the Nusairian formulas frequently occurs a representation of the Deity as triune, by a combination of the initial letters of those three names—a representation allied to the Cabbalistic tetragrammaton. The language above quoted, so far as it respects the relation of Muḥammad to 'Alī, was referred to as bearing a resemblance to the original Nicene article on the Second Person of the Trinity: "begotten of the Father, only begotten, that is to say, of the substance of the Father, God of God, Light of Light, begotten not made, being of one substance with the Father;" and the relation of Salmān, the Nusairian "representative of order and indubitable truth," to Muḥammad, was spoken of as being, substantially, what a doctrine of the procession of the Spirit, "who spake by the prophets," from the Son would be among Christians. With regard to the humanity of 'Alī, the Nusairis hold that he assumed a "man-like form," as the expression is, "in order to manifest the essential light, besides which there is no God," that is, himself, "the uncircumscribed, illimitable, incomprehensible, inscrutable."

3. Allusion was also made to the existence of four parties among the Nusairis, namely: worshippers of the heavens in general, of the moon, of the twilight, and of the air, respectively, as representations of 'Alī. But that a ground of separation existed independently of any difference of choice as to the specific Sabian symbol which should be appropriated to 'Alī, was suggested as a reasonable conjecture; and the belief was expressed that the so-called Kalāzians, or worshippers of the moon, represent those original partizans of 'Alī who were the prime progenitors of the Nusairian sect, while the Northerners, as they are called, who adore the heavens in general, are the more special representatives of the Sabian and other elements of faith introduced from Persia.

4. The Sabianism of the Nusairis was then more fully explained, by reading all that has been received of the author's last section, on the fall of man, setting forth a pre-existent state of consciousness and moral responsibility, which pertained to men as revolving stars, as well as other passages of the tract, which speak of being disencumbered of the flesh, and "clothed with vestments of light, amid the stars of heaven," as the goal of human aims and endeavors, and as attainable by knowledge of 'Alī, primeval bliss having been lost by the obscuration of that knowledge

through self-conceit. But it was noticed that, sometimes, this final felicity is exhibited under imagery which betrays an adoption of the grosser Muhammadan anticipations of Paradise.

5. Attention was called to the fact that in this publication we have all three of the Nusairian masses which were published in 1848 by the German Oriental Society, beside one in addition; and that the copies then made use of are proved to have been much mutilated, and unworthy to be relied upon.

9. The Grand Sanhedrim of 1807; by Rev. Charles H. Brigham, of Taunton, Mass.

In connection with a notice of the work of M. Bedanide, Mr. Brigham read a paper on the Grand Sanhedrim of 1807, the Jewish assembly gathered by Napoleon in Paris for the purpose of deciding by authority certain doubtful questions of the relation of Jewish practice to the duties of citizenship and to the public law. The preliminary assembly of delegates from the synagogues, Rabbins and laymen, with their discussions and their decrees, was described at length; the reasons were stated which led to the call for the larger assembly; and sketches were given of some of its leading Rabbins and debaters. The results of the Sanhedrim were, that the Jew was declared to be a proper subject of the State in which his lot was cast, liable to the duties of citizenship, both civil and military, amenable to its laws, with not only the right, but the duty, of labor in any useful calling; marriage with Gentiles was declared to be valid; usury upon a Gentile as bad as usury upon a Jew; and, except in the difference of faith and worship, all distinction between Jew and Gentile was virtually annulled. The decrees of this Sanhedrim were pronounced as binding upon all the Jews of France and Italy. The paper closed with a general account of the present position of the Jews in Europe, and a notice of numerous Hebrews of the present century, living and dead, eminent in the various departments of science, art, literature, and statesmanship.

10. Principles of English Etymology; by Prof. Rudolph L. Tafel, of St. Louis.

After enumerating the languages from which the English is derived, and assigning their respective rank and importance as sources of English words, Prof. Tafel observes that it is almost always easy to recognize the words which have come to us from the French, the Latin, or the Greek. It is far more difficult to distinguish between words that belonged to the primitive Anglo-Saxon, or rather Low German, and those which have been added from Scandinavian or Celtic sources. For this purpose, Prof. Tafel lays down a series of criteria, and illustrates them by copious examples. All words which occur either in Low German dialects or in High German, must be regarded as having come to us from the Low German: thus, to *crimp*, *mesh*, *pan*, *ridge*, to *cut*, to *grumble*, to *puzzle*, *dainty*, with many others, which have sometimes been referred to a Celtic origin. Words which are found in Scandinavian dialects, but neither in Low nor in High German, have come to us from the Scandinavian: as, to *bless*, *boon*, *eager* or *egre* (flood), *flitch*, to *crave*, *tool*, to *wrest*, *wile*, *bristle*, *clout*, *goad*, *gad-fly*, *kiln*, *pocket*, to *rive*, to *wheeze*, *colt*, *fog*, *gale*, *gust*, *gain*, to *fluster*, *kid*, *ill*, to *ransack*, *skill*, to *waft*: so, too, *bulk*, *crooked*, *flaw*, *hap*, to *lurk*, *muggy*, to *sile* (strain), *huff*, though found also in the Celtic. Words which occur in Celtic dialects, but neither in German (Low or High) nor in Scandinavian, have come to us from the Celtic: thus, *addle*, *balk* (strip of green-sward), *brat* (rag), *brewis* (pottage), *cobble* (fishing-boat), *cod* (husk), *comb* (upper part of valley), *cradle*, *glen*, *gore*, *mattock*, *riddle* (sieve), *slough*, *snite* (snipe), *soot*, — *agog*, *babe*, *bald*, *bard*, *basket*, *bodkin*, *bother*, *bragget* (sweet drink), *bran*, *breeze* (disturbance), *brisk*, *brisket*, *brog* (pointed steel instrument), *bug*, *bugbear*, *bump* (stroke), *bump* (cry of bitterness), to *cade* (bring up tenderly), *cairn* (stone-heap), *cam* (crooked), *carol*, to *carouse*, *catch-poll*, *chine*, *clan*, *claud* (ditch), *cloak*, to *clutter*, *cob-irons*, to *cobble*, to *cocker* (fondle), to *cog* (lie, flatter), *coot*, *coracle* (fishing-boat), *costrel* (bottle), to *cover*, *crag*, *creel* (basket), *crumpet*, *crut* (dwarf), to *cully* (cheat), *cur*, *curds*, to *curry* (beat), *cutty* (short), *cuts* (lots), to *darn*, *daub*, *dodds* (sulks), *drill* (seed-furrow), *druid*, *dudgeon*, *dulse*, *fast* (quick), *filly*, *flannel*, to *flash*, *flasket*, *flummery*, *fog* (after-grass), *freak*, *frum* (full, fat), to *frump* (flout), to *fudge*, *fugleman*, *gimp* or *jimp* (spruce), to *gird* (strike), to *glaver* (flatter), *goat*, *goggles*, *gooseberry*, *gorbelly* (big belly), to *greme*

(grind the teeth), *gridiron*, *griddle*, *gull*, *gullion* (mean wretch), *gully* (knife), *gully* (water-channel), *gullet* (small stream), *gyve*, *harlot*, to *hawk* (clear the throat), to *hitch* (hobble), *hog*, *hoyden*, to *hoot*, *hopper*, to *hover*, *hubbub*, *hub*, *inch* (small island), to *jog*, *kernel*, *kex* or *kecksy* (of hemlock), *kibe* (ulcerated chilblain), to *kick*, *lad*, *lass*, *maggot*, *mop*, *mug* (face), *nook*, *odd* (strange), *palaver*, *pale* (ditch), to *pall*, *peat*, *peel-house*, *perk*, *pert*, *piggin* (wooden vessel), to *pitch* or *pick* (throw), *plait*, *pole*, *posset*, to *pot* (tipple), *quagmire*, *quaint*, to *quash*, *quibble*, *quip*, *quirk*, *ran* (hank of string), *rasher*, *reel* (dance), to *rug* (pull), *rule*, *scall*, to *scud*, *scut* (tail of hare), *sham*, *size* (glue), *skeen* (knife), *slogan*, *sock*, *sough* (sink), *spigot*, *spink* (finch), *squib*, *strath* (valley), to *ted* (spread hay), *tinker*, to *tinkle*, to *toll* (deceive), to *toss*, to *trip* (stumble), *truck* (wheel), *tuck* (small sword), *tump* (knoll), to *wail*, to *wamble* (waddle), *wanton*, *whap* (blow), *whiff*, *whiskey*, *wornal* (tumor on cattle). Where an English word could be explained both from the Celtic and from the French, it has generally come to us from the French—always so if the French word has a clear Latin or German etymology: but if our word is nearer in form to the Celtic, and signifies something which was known in England before the Norman time, it must be regarded as coming from the Celtic; thus, *bran*, *barrel*, *gaff*, *gown*, *tressel*, *trivet*, *trousers*. Where an English word appears both in the Teutonic and in the French, the form generally shows from which of these it has come into our language.

11. Oriental Spiritualism; by Mr. John P. Brown, of Constantinople.

In this paper, "deduced," as Mr. Brown says, "from the writings of Muhi ad-Din," a Spanish Arab Sūfi, who died about the middle of the 13th century, an outline is given of a theory of spiritual influence akin to the pretensions of the so-called Spiritualists of our day. The theory depends upon a certain view of the relation of the spiritual to the corporeal part of man, namely, that, while the body connects him with the outward and visible, and is the avenue of access to him of all moral evil, the spirit "connects him with the Divine Spirit of which it is an emanation," suffers no corruption through sin, and tends ever to its source. Being thus perpetually in unison with its divine original, "just as the light of the sun remains connected with its source," the human spirit is supposed to be capable, by its power of will, of putting forth influence upon the animal and inanimate creation, so as to produce supernatural occurrences, like as the Spirit of God, moving upon the waters, evoked the creation from chaos. "It is believed that man, by the mysterious power of the will, can influence and put into action, not only any portion of his own body, but also the persons of other men, and all animate, as well as inanimate, bodies." This faculty is "in some stronger than in others, and the weaker are submissive to, and may readily be influenced by, the stronger. The distinction may be best understood by the terms 'active' and 'passive,' and the influence of the former can be exerted over the latter even as well when they are separated as when they are together. In the exertion of its influence, the former penetrates the latter, which then becomes, as it were, annihilated into the former, and possessed by it." But the spiritual part of man is also receptive of supernatural influence from kindred spirits: as, for example, in a trance, when, the corporeal senses of the subject being lulled into inaction by a natural or unnatural slumber, the will of some spirit other than its own transports it to distant places, or sets before it scenes wholly strange; or in waking hours, when the senses are lulled into repose, and the spirit of man, knowing neither time nor space, like the Divine Spirit, wanders in search of kindred spirits, and finds exquisite happiness, or intense suffering, in such communion; and supernatural communications from God are represented as being generically allied to those which one human spirit may thus make to another. Through the same spiritual knowledge by which man is brought back to his Creator, he receives revelations; and those who attain to the most eminent degree of insight into divine truth actually become absorbed in the Deity.

Prof. Whitney was to have read a paper on the Origin of Language, but, for want of time, was led to defer it to another occasion.

The thanks of the Society were voted to the American Academy of Arts and Sciences, for the use of its room, and the Society then adjourned, to meet in New York in October, on the day which should be determined upon by the Committee of Arrangements.